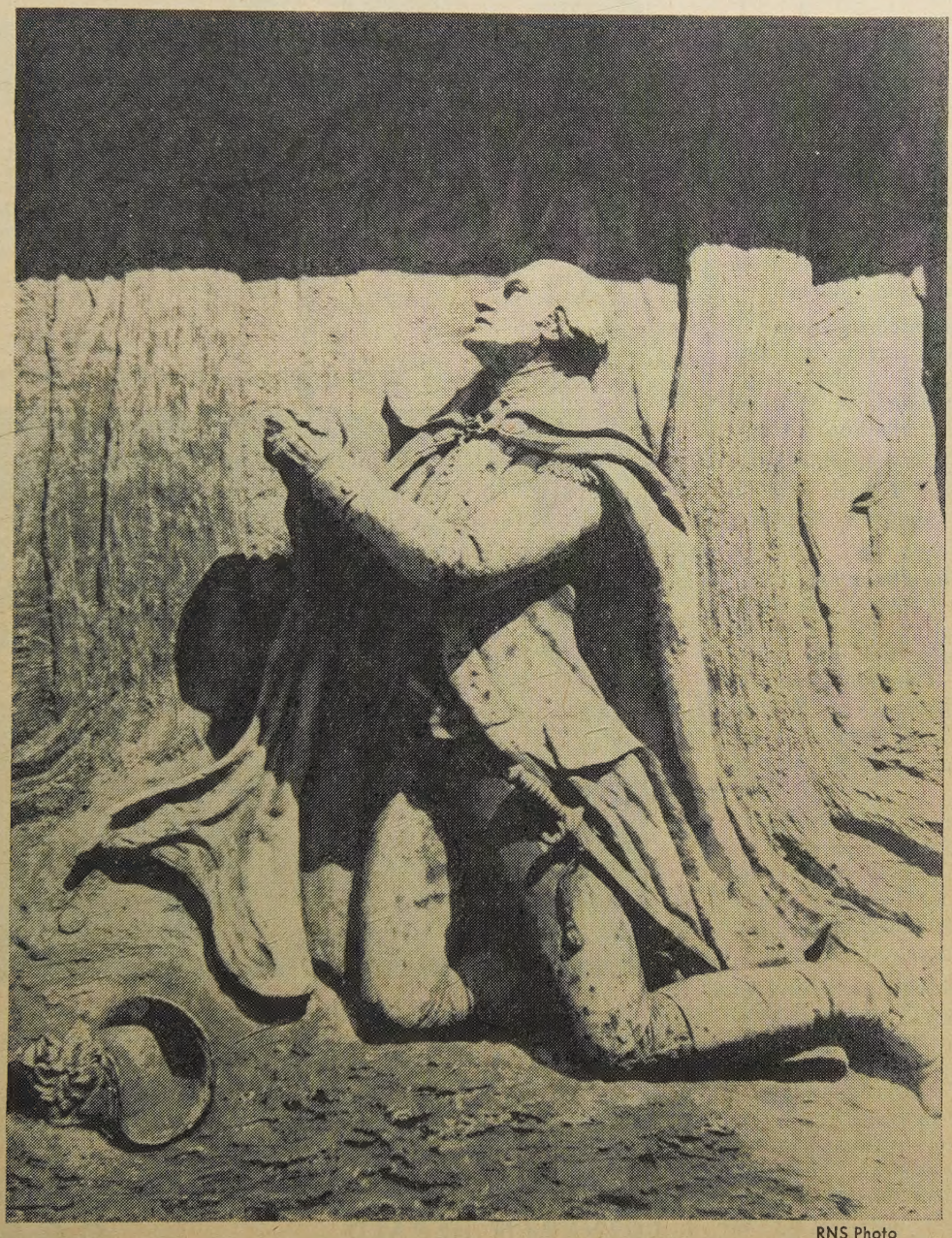
Lutheran Herald



RNS Photo

General Washington in prayer for his men at Valley Forge

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UME XXXVIII MINNEAPOLIS, MINN., FEBRUARY 16, 1954 NUMBER 7

Within the ELC

PERSONS

The Rev. Orvis M. Hanson, pastor of Trinity Church, Stevens Point, Wis., since 1949, has presented his resignation, effective June 6, to pursue graduate study.

The Rev. Herbert G. Loddigs, pastor of Concordia Church, Los Angeles, Calif., was the speaker during Spiritual Emphasis Week, Feb. 7-12, at Pacific Lutheran College, Parkland, Wash.

Dr. S. C. Eastvold. president of Pacific Lutheran College, Parkland, Wash., gave two lectures on "The Pastor and His Spiritual Life," at pastors' meetings held Jan. 25 and Feb. 1 at Lutheran Bible Institute, Seattle.

The Rev. Albert Molberg, pastor of the Bethany-Hauge parish, Windom, Minn., since 1944, will by May 1 begin as chaplain and fieldman at Lutheran Old People's Home, Madison, Minn.

The Rev. W. G. Smedsrud, Clarion, Iowa, will be installed April 4 in his new parish, St. Andrew's in Ames, Iowa.

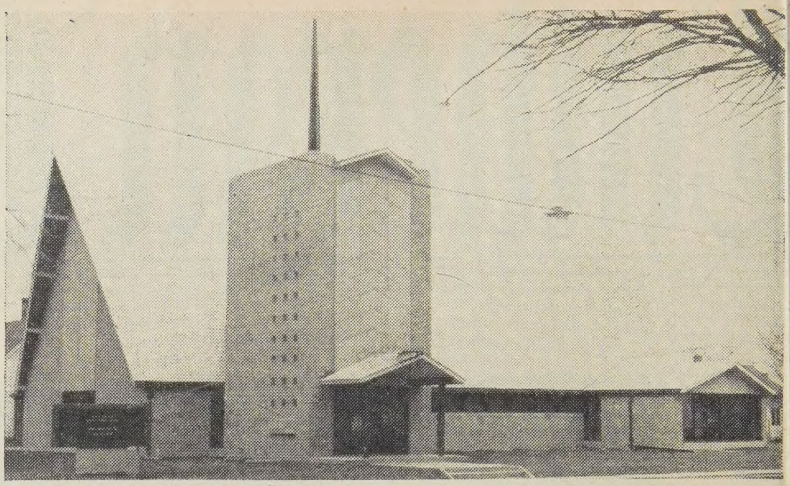
The Rev. G. S. Thompson, pastor since 1941 in Thief River Falls, Minn., has accepted a call to First Lutheran Church, Eau Claire, Wis. His father, the Rev. Chr. S. Thompson, formerly superintendent of the Coeur d'Alene Homes for the Aged, Coeur d'Alene, Idaho, will serve as visitation pastor of the parish.

The Rev. Harry C. Molstre, pastor of the Zion-Our Saviour's parish, Lake Crystal, Minn., since 1949, has accepted a call to the Our Saviour's-Trinity-Vernes parish, Mc Intosh, Minn., and will begin his pastorate there April 1.

John P. Kildahl, who since his graduation from Luther Theological Seminary, St. Paul, in the spring of 1953 has studied clinical psychology at New York University, was ordained Feb. 7 at Bethany Church, Brooklyn, N. Y., on a call to serve as assistant pastor of said church. Ordinator was Dr. Martin Anderson, president of the Eastern District, who also installed the ordinand into his office. Pastor Kildahl will continue his studies, while serving the church on a part time basis, working primarily among the young people.

(Continued on page 164)

NEW NORTHERN MINNESOTA CHURCH DEDICATED



The accompanying picture shows the $146,000 church recently built by Osakis Chu Osakis, Minn., parish of the Rev. Carmen P. Thronson. At overflow services it may seat t persons. The basement section affords space for the Sunday school and for occasional g erings. The building was dedicated Sunday afternoon, Oct. 25, 1953, by Dr. A. E. Har president of the Northern Minnesota District. Guest preacher at the morning worship the Rev. A. H. Johnshoy, Springfield, Minn., whose father, the late Dr. J. W. Johns was pastor of the parish 1931-33.

MONTANA MEN ATTEND BROTHERHOOD CONVENTION

Eight men from Christ Lutheran Church in Big Sandy, Montana, attended the 13th bienn convention of the Brotherhood of The Evangelical Lutheran Church, which met in St. P Jan. 12-14. They had the largest delegation present. Left to right, front row, they a Leonard Knottnerus, Reynold Larson, Otto Knotternus, Louis Beirwagen. Standing: P Bahnmiller, Dale Skaalure, Odin Blockhus, Art Svennungsen, the Rev. Russell Halaas Big Sandy, and the Rev. Charles E. "Cully" Johnson, executive secretary of the E Brotherhood, Minneapolis.

LUTHERAN HERALD — O. G. Malmin, *Edit*

GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Ed*

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Lutheran Herald

What the Trees Were Saying

Mary Nygaard Peterson

Now there are diversities of gifts—(I Corinthians 12)

The trees in Farmer Brown's woodlot were murmuring gain. All spring they had been at it.

The little locust tree in the far corner knew they vere whispering about her. She watched the graceful lm bend her head to confide in the spreading maple, nd then turn to the sturdy oak to pread the gossip.

Once or twice when the wind had een in the right direction, she had eard snatches of their conversations.

"Interloper," the aspen had hissed nce. "How did she ever get in ere?"

"Must have forced her way in," he lofty pine had answered disdainully.

"She was probably carried in on he fur of some mongrel dog, or ropped by a careless bird in flight," he practical willow suggested.

"Be that as it may, it will not be ong before she is uprooted and urned in the fire, you may be sure f that," another of the trees had said. "Farmer Brown s always so very careful about the state of his woodlot. He will not allow this intruder to occupy a place with is, his carefully selected trees. We have only to wait. She will learn that she can not force her way in here."

Silhouette by Harmon

It had been thus with the locust tree from the earliest lays of her memory. At first she had tried to be friendly. Something within her had said that all the world was good, and that her neighbors were as eager for companionship as she, herself. But, to her dismay, she had oon learned that it was not so. Whenever she had tried o speak to another of the trees in her vicinity, she had net with reproof. The seedlings, the saplings, and even he mature mother trees had swayed and nodded to each other, disregarding her as completely as if she had not been.

So, although her isolation hurt her deeply, she grew reconciled to it and gave up trying to become one of the group. She tried to concentrate on other things when she heard her neighbors gossiping about her.

Every season brought its own criticisms. In early spring it had been her growth. "See how ungainly she is," the poplars had rustled. "She must grow a foot a day. Why, she is an ox compared to our graceful young children."

"Yes, she is certainly maturing too fast," the spruce had agreed. "It should take at least five or six years for any normal tree to become so large, and this is only her third spring. At the rate she is growing, I am afraid we will soon all be crowded out of our places."

When next the locust tree heard them, they were complaining about her seed disposal.

"See those millions of unsightly seeds," the fir tree fumed.

"I am simply aghast!" the hemlock exclaimed. "If Farmer Brown doesn't come soon and weed out this trash, he will find the whole grove overrun with her unruly offspring."

The days followed one after another, and the young locust found peace within herself. She no longer tried to please her neighbors, but was satisfied to carry on her own functions to the best of her ability.

After the seeds had fallen, the blossoms opened and clothed her in a magnificent garment of creamy white. So sweet was the fragrance of this garment that bees were attracted to it from far and near. The very air thrummed with the beating of their tiny wings as the insects hovered ecstatically over each brimming nectar cup.

If the locust had cared to listen, she might have heard, again, above the buzzing and humming, the disparaging murmurings of her neighbors.

"Look at that immodest display," the elm said.

"It was certainly unseemly to be the center of all that attention," the spruce said, in her prim way.

And another said, "She must be altogether coarse and extravagant to waste all her energies on such lavish display."

So the murmuring went on and on, but the locust had grown accustomed to it and hardly noticed it at all.

Then, one fine day, Farmer and Mrs. Brown came to walk in the grove.

"I always enjoy coming here," Mrs. Brown remarked. "We have such lovely trees. It is very restful and quiet here."

"Yes, isn't it?" her husband agreed. "Nothing to be heard but the rustling of the leaves. Wouldn't it be fun to know what they are saying?"

"Just look at those elms, Robert. Each year they grow more graceful and dignified. Wouldn't it be nice to transplant some of them to the driveway this fall? They would look so handsome lined up on each side of the lane—as if welcoming wayfarers in from the highway."

Mr. Brown again agreed. Then his gaze wandered past the elms to the sturdy oaks he had set out several years before. "I believe I'll use a few of the scraggliest oaks for fence posts," he said. "I'll tell the boys to come up tomorrow with the crosscut saw and thin them out. They are crowding each other—and the maples, too. By the way, do you still want a couple of those maples for the front yard?"

"Yes, please. Their spreading branches make such grand shade." As she spoke, her eyes chanced to fall upon the single, blossoming locust.

"Oh, what is that?" she cried. "Did you plant it as a surprise? I have never noticed it before."

"Nor have I. I believe it is one of the locust family. We used to have them back on my father's farm. I always loved those trees when I was a boy. I don't know why."

"I think I know. It's those heavenly blossoms. Have you ever smelled anything so divine? They scent the whole grove."

"And listen to the bees, Martha. There must be millions of them. Wouldn't it be nice to have some wild locust honey?"

"Ummm. I can just taste it."

For a time the farmer and his wife stood in silent enjoyment of the tree. The locust had never felt more content. She was happy that the inhabitants of the white house on the hill had found her pleasing.

As for the other trees, they knew not what to think. For once their leaves were quiet. Only the pine sighed softly within her branches, and the aspen leaves quivered with suppressed indignation.

"I just had an idea!" Mrs. Brown exclaimed. "Why not transplant this little tree, too, this fall? It must grow rapidly, since it has attained such a size witho either of us having seen it before. Wouldn't it be nice one to plant beside Jimmie's sandbox? It wou give him all the shade he needs—and wouldn't he ju love those beautiful, fragrant blossoms?"

"But don't you think the bees might trouble him Mr. Brown asked doubtfully.

"You know, it's a funny thing, but I have a feelin that the bees won't bother him at all. Beekeepers s that there are some people whom the bees will n sting—perhaps it is those who show no fear. I'm su our son will be fearless."

Mr. Brown laughed. "What else could he be, wi such a valiant mother? Very well—you, and he, sha have your tree. We'll plant it in the back yard, clo beside the sandbox, and your clothes lines. I hope th you will be as immune to bee stings as you think ou son is."

"I am not the least bit worried about them. Wh knows, perhaps we may even learn something fro them?"

Thus it was that when the crisp days of October ha passed, the young locust felt herself lifted from the ear and carried for some distance. She was set down agai gently, in a place that had been prepared for her.

Here, at last, she felt at home. Early in the spri she put forth her buds, and later she scattered see far and wide. Then, when the warmer days came, h blossoms opened, and once again she was resplende in her glorious gown of white. And again, as befor the bees found her, and quivered ecstatically over ea nectared chalice.

She was filled with peace, knowing that at last h efforts had met with approval. In the mornings, happy little boy played at her feet; in the heat of t day the farmer and his wife sat beneath her branch and found relief from the rays of the sun; and at nig birds found sanctuary in her branches.

Year after year she grew in size and beauty, and ga unstinting service to man. She filled his eye with beaut his mouth with good things, and his heart with cou age—so that his strength was renewed like that of t eagles that flew high above reach of her branches.

God Was Their Refuge

James E. Ryberg
Editor, National Lutheran

was Sunday morning, and the church bell called the ithful to worship. Soft white snowflakes sifted lazily rough the crisp January air, adding a fresh white ver to the pine-dotted Bavarian hills.

From its tiny cupola atop the wooden church, the ar notes of the former locomotive bell spurred the orshipers on as, dressed in their "Sunday best," the sidents of refugee Camp Schafhof walked with hur- d steps the short quarter-mile from their barrack mes.

Yes, this was Sunday in a refugee community of 300 former residents of German Silesia, a God-fearing ople who fled from ancestral homes now hidden far hind the Iron Curtain in the Soviet Zone.

They were coming to this plain, unadorned church to orship God—to thank Him for their preservation, pray for His help in building a better life.

The church was not large, but it would seat 300. Of mple design, it had windows of clear glass set just neath the eaves. Inside, the altar, set against one all, was hand-carved by the loving hands of skilled aftsmen. The pews, carefully sanded from common 2x4's, were placed in a semi-circle facing the altar.

Freshly-scrubbed, rosy-cheeked youngsters, black-ker- iefed women, and fur-hatted men sat quietly in the ews, waiting for the bell to end its inviting call. Then ie little hand-pumped organ in the rear and the choir iorded the opening sentence for the day, and the serv- e began, "In the name of the Father, and of the Son, id of the Holy Ghost, Amen."

Rich voices joined next in a wonderful, spine-tingling ymn of their Silesian homeland: "Schoenster Herr esu," or "Beautiful Savior, King of Creation." As they ing this Volkslied, first printed in 1677, a far-away look rept into many eyes. Some wiped a tear, others dabbed t a nose, but all sang with love and passion.

The pastor announced his sermon from Luke 2:41-52, ie account of the 12-year-old Jesus in the Temple. He ead his text from a hundred-year-old family Bible, arried out of the East during his 1945 flight from ilesia.

Expanding his theme, the pastor reminded his listen- rs, "God once asked Adam, 'Where are you?'" and he mphasized that ever since Adam's fall into sin, God as continued to seek and to save men.

He pointed to an example, vividly fresh in the minds of many of his hearers. Like Mary and Joseph in the text, as parents, they too had sought after children, lost during their 1945 flight to safety in the West. How often had they called out, "Beloved Hans, little Gretchen, where are you?"

RNS Photo

They, too, had sought after children, lost during their 1945 flight to safety in the West. How often had they called out, "Beloved Hans, little Gretchen, where are you?"

Again, the pastor pointed to the miracle of the church in which they worshiped that morning. This house of God had been provided by the Almighty so that He could continue to seek their hearts. Christian love had moved the hearts of the foreign Christians, unknown but to God, who provided the funds so that this church and many others like it could be built; other war-damaged ones repaired.

God had truly been with them, the pastor stressed, through difficult years, and He would ever be ready to guide and to help, today and tomorrow. Just as "Jesus increased in wisdom and stature, and in favor with God and man," so, too, could they grow in grace and wisdom, and in knowledge of His love, because His Church is Christ's body, doing His business—saving men's souls!

This was the refugee pastor's message to his uprooted parishioners. They heard it and were strengthened, renewed in their faith. They also had visible evidence that God still provided for their needs. Most of them knew that the "Sunday-best" clothes they were wearing were gifts of love sent by unknown American Christians. And, as long as these gifts continued to come, they knew that God was still with them, answering their prayers.

(Continued on page 158)

The Church Parking Problem

Wm. E. B
Project Engineer, Cincinnati,

More and more emphasis is being placed upon the necessity of parking space for the church. City and town officials have listed the parking problem as one of America's foremost traffic troubles. Where to put the cars in the space available, or how to eliminate cars from the streets without violating a person's right to drive, is the traffic directors' headache.

The New Church

A newly-established congregation, or one moving to a new location, is faced immediately with the problem of parking facilities. The purpose of this discussion is to present facts and figures which govern the *additional* property required for parking a given number of cars. These requirements must be added to the property required for the church building and parish house facilities. Later, we will discuss what can be done where there are limited funds or where property is not available in the area under contemplation.

The rule that says, "Unless there is enough space for all requirements, do not buy it," is a good one to follow. This rule must, of course, be tempered by local restrictions and purchasing ability, but in most cases strict adherence to it will be proven in time to have been best. It can hardly be emphasized too strongly that whereas an addition on your building can always be made when funds are available, you can *never* stretch a piece of ground to accommodate more buildings or facilities.

How much parking area? The absolute minimum requirements for adequate parking facilities is 300 square feet per car to be accommodated. If access walks, landscaping, or other types of approaches are required, then a minimum of 400 square feet per car must be allowed.

The shopping center idea of quick car turnover cannot be used for the church parking area, for all the cars use the area during the full use period, which is the church service or other activity. This peculiar type of use must be considered in property requirements.

The building or planning committee can arrive at a reasonable figure by establishing how many *families* will attend services or other activities, and allowing for one car per family plus 12% more for those using cars alone. After all, the jalopy of the teen-ager still takes room! And you want him in church, too.

Let's see how such assumptions work out: 50 families in church means 50 cars or, at the minimum of 300 sq. ft. per car, a requirement of 15,000 sq. ft. Adding 12% of the 50 cars for the solo arrivals, we have a minimum of 16,800 sq. ft. As some folks at a service will walk or come by other means, not all will need parking space. These figures can easily be expanded by the plann group. They are as good for the established congrega as for the new one because we are talking about a tional property.

If land is cheap, then by all means use the 400 sq per car ratio. Remember that ordinarily folks park for a church service are likely to park rather loo and at times a little carelessly. You will be hap with a more liberal allowance in the long run.

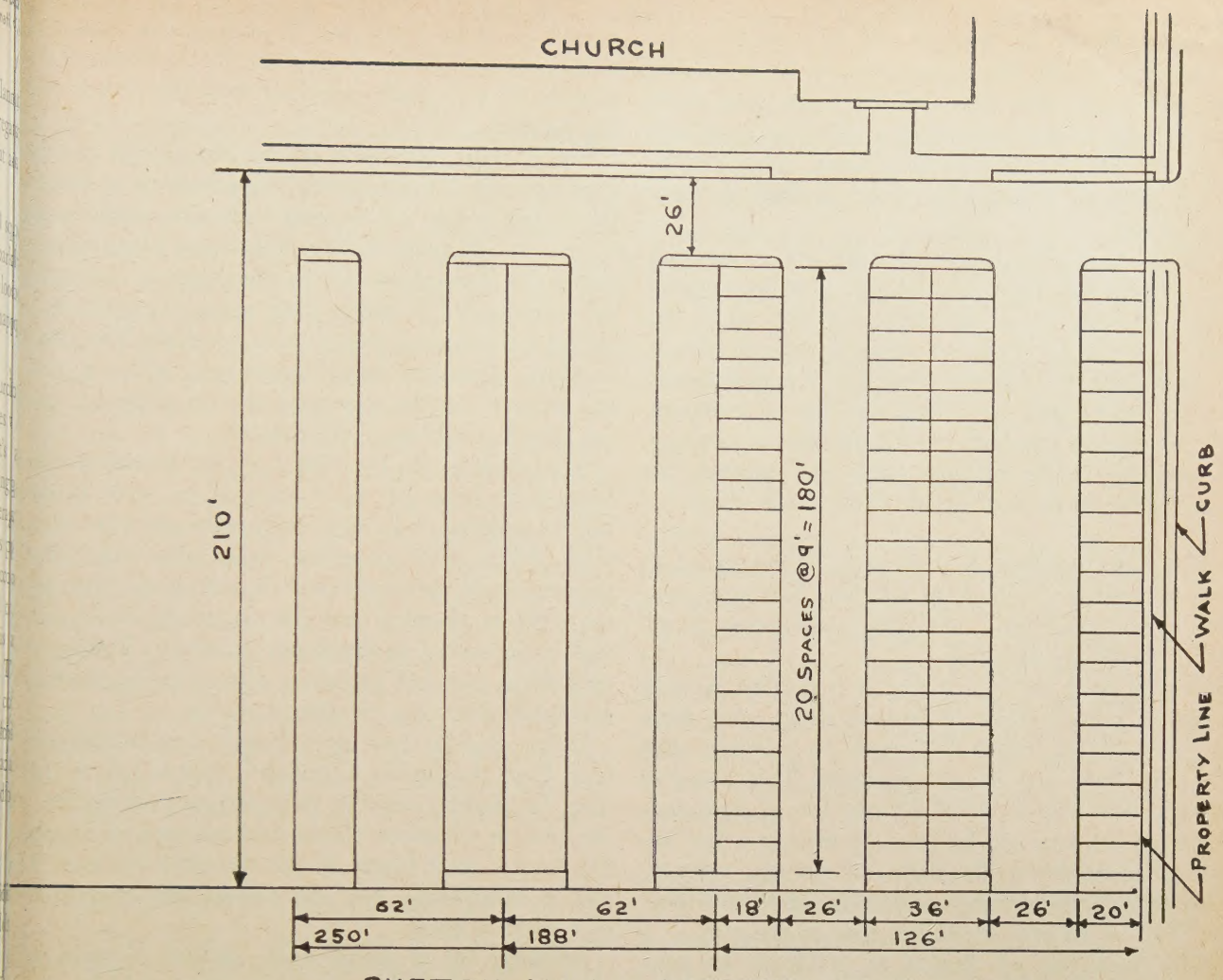
Another handy formula for a contemplated churc the one that allows us to figure how many families be represented in a certain seating capacity. Let's the contemplated church is to seat 400 people. Using average of 3.7 people per family (the national avera we get the following: 100 families equals 100 cars p 12% for single arrivals, totaling 144 cars to be acc modated. This ratio is high, at first glance, and t us that, at the minimum, 43,200 sq. ft. of space is quired. This is assuming, of course, a full church. T estimates work out to more than 400, so we must c sider all figures as approximate. Here again, some fa are within walking distance and need no parking fac ties. The land requirements can be varied by individ situations.

Laying out the space. There are many considerati in space layout for parking. The space must be cl enough to the buildings to be readily accessible in clement weather. Layout must be safe for those walki to and from the parking area. Surface drainage a slope of the ground should be rigidly considered insure year around usage.

Ease of getting in and out of, and of parking, vehic is the primary consideration. The parking lot should self-service, without the necessity for a person to dir traffic. Your pattern, therefore, should be a simple c with a logical traffic flow.

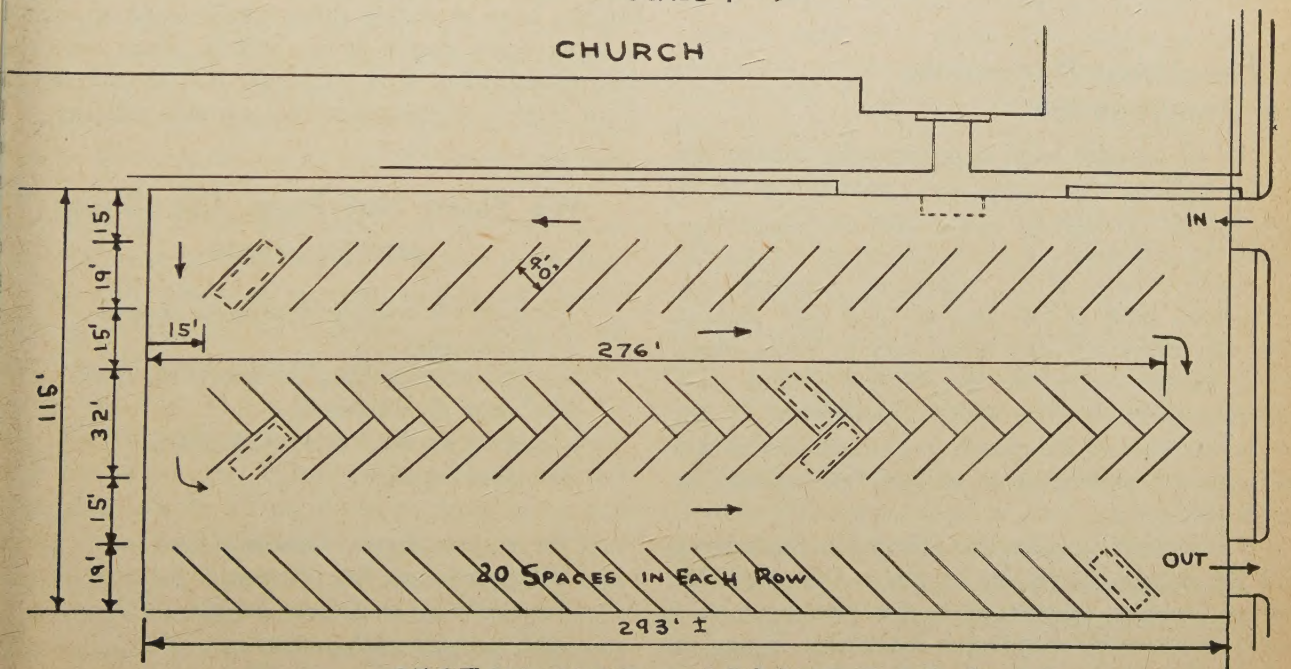
There are two preferred methods of arrangeme the "perpendicular" and the "angular." The 90 deg perpendicular method is preferred, as it embodies ec omy of space and ease of parking. It requires a wi of 65 inches for two tiers of cars separated by a cent two-way aisle. It allows two-way movement, elimi tion of expensive curbing, greater safety in moveme (See Sketch 1 for space requirements.)

The 45 degree or angular parking allows for eas entering of a stall and narrower bays, but you m establish one-way traffic. A minimum width of inches for a bay, as over against a minimum of inches for perpendicular parking, is the rule. (S Sketch 2 for a typical layout of space requirement



SKETCH NO. 1 – PERPENDICULAR PLAN

SCALE 1" = 50'



SKETCH NO. 2 – 45° ANGULAR PLAN

SCALE 1" = 50'

The stalls should be marked off by two-inch-wide painted lines at nine feet center-to-center. If you make them eight feet you will find that you lose more space because of cars straddling a line than you will by setting the nine feet width. People don't like to squeeze between automobiles when dressed in their "Sunday best."

Angle parking patterns are advisable only where the space is restricted. However, the fact that the angular method (Sketch 2) is the least expensive from the property standpoint makes it well-adapted to church parking as long as a one-way traffic layout is established. This can be handled by having the line of incoming traffic moving in one lane toward the church entrance and outgoing traffic moving away and toward the farthest point of the parking area from the building.

Surfacing and lighting. A parking lot is only good if it can be used in all kinds of weather. If it is an unpaved or unsurfaced area, rain, snow, and spring thaws make it practically unusable.

Surfacing need not be concrete. It is possible to start off with a rolled surface of crushed sharp stone with fines for a binder, which will make an excellent base for future black top or oil treatment. This two-step procedure will help to make the cost less of a burden.

Lighting the area can be done by placing a few inexpensive spotlights or floodlights at strategic spots to give good overall illumination for walking to and from cars. Once at the cars, headlights will do the rest.

These floodlights are known as "PAR-38" for outdoor use and do away with the necessity of expensive lighting fixtures.

The New Urban Plan and the City Congregation

Now let us consider some suggestions for solving the parking problem where space is at a premium or where funds are not available for any type of parking area.

Planning authorities, in attempting to solve the parking problem, have given considerable attention and development study to the idea of "dual use" parking areas. The town planning board tries to locate stores, schools, theatres, etc., in one area where a parking space will serve them all. The logical development of this plan is that locating the church in this central area will also make the parking space available on Sundays for church use.

Lest some objection be raised over public funds being used for church benefit, let us put it this way. The parking problem, whether it be for attendance at a church service or for shopping at the market, is a public problem just as the streets and highways are in use by either one or as police protection must be given equally to both. Therefore, municipal and county a thorities, some of whom may also be members of yo church, are very much concerned with the church par ing problem.

The obvious conclusion is that the church buildi committee should give careful consideration to wheth the church might not be more advantageously locat in an area which the studies of the town planning co mittee has determined will be the center of activity f the community. It makes good mission sense that t church be as close to this center as possible. The chur building committee should investigate, before purcha ing property for the new church, what plans for par ing center are being contemplated.

Next, consider the established city congregation whe there is no space left or, if there is, its value as co mercial property is so high as to make purchase impo sible. When such congestion exists, then local traf authorities are also concerned. If you go to them wi the problem, showing that you are trying to help, th will be interested in rendering assistance. Perhaps t only thing they will be able to offer is police protectio and traffic direction, but that is plenty.

Other solutions have been found in individual cas One large downtown Cincinnati church has a yea lease for Sunday parking in a private parking lot. A the lot is in a business district and not used on Sunday the owners were happy to get the extra revenue. T cost is surprisingly low and assures this congregati of a place to park.

Another, but of course more difficult to work ou is a church and parish school bus. This could be rent or owned, depending on the ability of the congregatio Definite stops at certain times would make it possib to bring many people in one vehicle where otherwi they would drive. It is something that should also b given serious consideration as a mission venture.

We Need Not Reap This Chaos

GERTRUDE HANSON

We need not struggle through the swamp
Of primitivity,
For Christ's own blood has loosed our bonds
And man, high-heartedly,
Can walk the earth His love-laid Way
In soul-rich victory.

We need not turn to shadowed lanes
Where fears and hates ferment . . .
For Christ-led trails have clarity
And men can walk content
That His eternal power will
Make evil impotent.

Concerning the Book "Luther Now"

Mrs. Casper Brenden

(LAST IN A SERIES)

he flames of the great man's mortal life were flickering w, but the flame engendered by his spirit could not quenched. The circle of Luther's earthly life was on to close. The circle of his spirit and teaching was grow wider and wider until it encircled the earth. uther had climbed Pilate's Staircase on his knees and und no peace. Now he stood at the foot of God's aircase to heaven. Calmly and confidently he closed e ring of his life's work with "Into Thy hands I mmend my spirit, Thou gracious God."

The rose of faith bloomed lovely for the beloved ther of the Reformation. The thorns caused him much ony of soul and body, but the rose was his to keep. Two thoughts remained constant throughout life. he children must ever and always be instructed, admonished, and nurtured in the Word of God, for until e end of time Satan's arrows will buffet the door faith. So firmly did Luther believe in these two inciples that I think all life which learns to know and love Jesus Christ through the teacher of Evangelical utheranism never forgets them. "We are beggars, that true," stated Luther, "because we stand helpless and npty-handed without the grace of Jesus Christ who ed for all of us."

he twentieth century is reaping the harvest of the o preceding ones. It has become so popular to be lerant that "we have sacrificed respect for the dignity man" (Lilje). Conviction of thought and faith is imortant. "Wishy washy" or no opinion is a worse state an a prejudiced viewpoint on either side of the fence. e are condemned again as the Church of Laodicea as in Rev. 3:15. We are afraid of the manifestations a personal religious faith. That pronouncement comes easily from my pen as the pen of Bishop Lilje himlf.

The heritage of the Reformation is ours only if we cept it. Modern individualism has no place here. an too easily renounces his responsibility and submits the political power of a dictator, or worse, to the cial force of public opinion. The time comes to all—ice to live, once to die. In the mystery of death we ter into the presence of God. Each must stand alone fore his Maker—the Triune God. As none can live r us, none can die for us. When moderns accept and el the "dread of existence," as pronounced by Prossor Karl Jasper, then man will realize Luther's conpt of man's "inability to live by himself before God." The equation of God and *me* can only be equalized by adding God's forgiving grace to *me*. Not mine but God's will must be done in the life of an individual. The "actualization of the gospel through many is able to reconstruct our crumbling human relationships" (Lilje). The problems of Luther's yesterday and our today can only be answered one way—by God, through the saving grace of Jesus Christ. The Holy Spirit working within us can preserve the Christian heritage of the western world today. Europe faces "her hour of decision." Even in our own America we are every one assembled at the hill of Armageddon. How long will we sleep and what is the hour?

Dear Father in heaven, give us the sustaining grace and courage to crusade the cause of Christ in this modern world. Thank you for men of God like Hanns Lilje that can write a book such as "Luther Now" during a time when his own life and country were in the gravest jeopardy. Cause us to want to read this book of a far-reaching significance and then to tell others about it. Bless the purpose for which "Luther Now" was written. In the name of our crucified and Risen Lord Jesus Christ. Amen.

DRAMA-WRITING CONTEST OPENS

A drama-writing contest, open to any Lutheran youth active in Luther League or in the Lutheran Student Association, has been announced by the Young People's Luther League. Deadline for entries is February 1, 1955.

Entries must be original. The subject of the play should be a problem of interest and concern to Christian young people. Production time should not be less than thirty minutes or more than one hour and fifteen minutes. Entries should be typewritten (double-spaced) and should include exact directions for production. All plays entered in the contest become the property of the Young People's Luther League. A first prize of $200 and a second prize of $100 will be awarded in the contest. Honorable mention will be given the three next-best plays. The winning drama may be presented at the next international convention of the Young People's Luther League.

Judging will be done on the basis of originality, Christian relevance, appeal to youth, and practicability of presentation by local youth groups.

Mail entries to Drama Contest, Young People's Luther League, 422 South Fifth Street, Minneapolis 15, Minnesota.

The Church Marches On

Recently we received a letter from a reader which at first reading did not impress us particularly; in fact, it almost landed in the wastebasket. As we have thought about it, however, we have become convinced that its writer was voicing a sincere concern, and therefore we are going to take the question he asks at face value and answer it—connecting our answer with the recently held Evangelism Conference.

Our correspondent wrote: "In the Epitome of Pontoppidan's Explanation of Luther's Small Catechism, Question No. 360, we read, 'Is it enough that you know all these things concerning Christ and regard them as true?' Pontoppidan's answer is 'No.' What is the answer of our Lutheran Church today?"

Our correspondent should have given the complete answer as Pontoppidan gives it: "No; the Holy Spirit must teach me to know Christ by a true and living faith."

At first blush, it may seem that our correspondent asks a senseless question. Surely, everyone knows that the Lutheran Church now, as always, knows, believes, and teaches that "intellectual knowledge" has never saved a soul; that only as the Holy Spirit creates in the human heart "a true and living faith" is that soul saved. However, we believe that what our correspondent is sincerely concerned about is what disturbs us all. Perhaps we may put it this way: How can the Church, in a day of over-organization, in a day of increasing complexity of living, in a day of secularism and secularization—keep clear the simple fundamentals of the relation of the sinner to his God? Is there not a tendency to make of the Church a society, of the Gospel a watered out system of ethics, and of salvation a frame of mind?

The best answer we can give is to point him to all those individuals who continue to find peace with God in "the old and ordered ways." The next best answer is to point him to the congregations and pastors who witness of that saving way. And the third best answer is to point him to the emphasis of meetings like our recently held Evangelism Conference.

"The Living Church Marches On." One almost shudders at the thought of how our day could manhandle a theme like that. Certainly, here was every opportunity to make of the Church an organization, to stress all the superfluous counsels which so easily beset a human organization. Certainly, here was opportunity for a "field day" in demonstrating the actuality of the fears our correspondent gave expression to.

But what did we find? The most heartening evidence that we have *not* forsaken the old way. Here we saw man confronted with his great problem—sin. Here we were reminded that God, through His Means of Grace,

(Continued on page 164)

EDIT

The Mir

THE REPORT OF THI

It is an old saying based on fact that "the Church c rise no higher than its ministry." That is why a chu body is so concerned about the quality of its past Most of our colleges were originally intended larg to supply qualified pastors for the Church. In The Ev gelical Lutheran Church we continue to place our th logical seminaries on a special pinnacle because we kn that the Church depends upon them to train the m who shall make up our future clergy.

On the other hand, according to Lutheran chu polity, the clergy do not constitute a special "cla or "caste." Recall this sentence from the *Report,* quo here a few weeks ago: "The pastor and the laity c stitute the membership of the local congregation, w the pastor's status differing only as to function." T only "priesthood" we recognize is the scriptural "pri hood of all believers" (I Peter 2:5, 9).

In setting up the organizational structure for merged Church, the problem was to keep these t principles clearly in mind. To the ministry of Church must be accorded the place necessary in or that the individual pastor may carry on his divine c ing. And the priesthood of believers in the congregat must be safeguarded.

There is no special chapter in the *Report* devoted the ministry of the Church. A fairly careful study of entire volume reveals that there are at least twe major references to the clergy scattered throughout various chapters. Taken together they give a rat complete picture. Organizationally, the basic provis is included in Chapter VI, "The Districts." That ma a brief discussion pertinent, as we conclude our anal of the place of the district in the merged Church.

The last section of the chapter is entitled, "Cle Roster." It lays down the fundamental rule that ordained pastors of the church body, active or emer shall be on the Clergy Roster of one of the distr of the church body and under the discipline of the trict." The reason for this provision is self-evide Since the clergy of the Church is constituted through call of congregations, the custody of the Clergy Ros must be as close to the congregations as possible. Org izationally, this is in the district. Since the district the custodian of the roster, it also follows that district alone has the right to admit pastors and a of course, to suspend or dismiss them.

IALS

e Church
COMMITTEE—6

Actually, this is the practice in The Evangelical Lu-eran Church today and always has been. It may be at the regulations laid down in the *Report* are more ecific than are our present ones. Notice particularly at every pastor must be on the role of one or another the districts. This includes not only parish pastors; includes all other ordained men: general officers, reign missionaries, institutional chaplains and super-tendents, military chaplains, retired pastors, pastors inistering in recognized inter-synodical or non-synod-al agencies and institutions. If a man is a pastor of the hurch, he is on the Clergy Roster of a district; if he not on such a roster, he isn't a pastor of the Church.

this sounds like an arbitrary rule, bear in mind o facts: First, remember that *it is as a member of congregation* that a pastor is a member of the church dy. The congregation holds membership in a district. herefore it is quite logical, and indeed necessary, that e pastor shall be on the Clergy Roster of the district which the congregation of which he is a member longs.

Recall also some of the instances when some such gulation, firmly adhered to, would have saved the hurch and its clergy from embarrassment. It does appen that men, for one reason or another, have left e ministry. Yet, under lax regulations, such men con-nue to carry the pastoral title. Sometimes they abuse by continuing to perform ministerial acts, which is e prerogative of the congregation. And sometimes ey engage in pursuits which do not reflect favorably on the Church of which they at one time were pastors. Ve hasten to add that what we just wrote is no re-ction whatever upon men who have left the ministry r good and adequate reasons and who continue to rve their Lord effectively and well in some honorable cular calling. All we have attempted to do is explain e reason for the suggested regulations.

For the further protection of both the Church and e clergy, the *Report* makes provision as to what areas utside the church body a pastor may serve and yet ntinue to be a pastor. Since we have nothing similar this provision at present, it may be well to quote e paragraph in full: "Pastors may continue on the lergy Roster of a district only as long as they serve arishes of the church body, agencies, activities, or institutions of the church body or segments of the church body, or in such non-synodical or inter-synodical Lutheran agencies and other activities or institutions as have been officially recognized for this purpose by vote of the Joint Council on application through the president of the church body."

To illustrate, let us take a hypothetical case: Pastor A, a member of the merged Church, is called or appointed or elected to minister in Institution X, a Lutheran institution which is not affiliated with the merged body. He lays the matter before the president of the Church. The latter investigates the institution and then brings Pastor A's application, together with his (the president's) recommendations, before the Joint Council. If the Joint Council "officially recognizes" Institution X, Pastor A may serve it and still continue on the Clergy Roster of his district. If, however, the Joint Council does not find it possible to give "official recognition" to Institution X, Pastor A cannot serve it without surrendering his pastoral standing in his district and therefore in the church body.

There will no doubt be opportunity to go into the subject of the ministry of the Church in other connections as this series of editorials progresses. Perhaps what we have written will suffice for the present. We believe that this section of the chapter on "The Districts" will commend itself to the approval of both the congregations and pastors of our Church. It appears to us that it adequately covers the two essential matters. On the one hand, the supremacy of the congregation is again carefully safeguarded. On the other hand, the office of the divine ministry is given the place in the Church it ought to have.

Convocation Speakers

It is gratifying to find among the speakers at the Convocation of Northwestern Lutheran Seminary (ULCA), Minneapolis, two top leaders of the Lutheran Church—Missouri Synod (one of them a professor of theology), just a year after the unfortunate episode at our own Luther Theological Seminary. You may recall that two men of Missouri were forced to withdraw after having accepted invitations to appear at our Convocation.

We are sure that the "ultra-ultras" will be sharply critical of the men who appeared at Northwestern Seminary and that there will be complaints made to their synodical officials. By no stretch of the imagination can such participation be considered "unionism," and we are glad to see that this is now recognized by Missouri. It may be many, many years before Missouri and the rest of us come to complete understanding of one another. In the meanwhile, let us by all means become better acquainted.

Japan Mission, 1953

Rolf A. Sy

(CONTINUED FROM LAST WEEK)

The progress made in Japan during 1953 is reported station by station. All the stations indicate a very active program among the youth in schools and in the congregations, as well as various special activities for differing groups within the church.

Shizuoka

The Rev. Daniel Vinge reports from Shizuoka that a congregation with a total membership of seventeen is taking an active part in meeting the running expenses of the church. A chapel has been erected in one of the suburbs of Shizuoka, where a significant start has been made following up initial work begun in the home of Mr. and Mrs. Suzuki, a Christian couple living in that area.

Yaizu

Besides the report on the usual activities, the Rev. Alton Knutson reports as follows from Yaizu:

"At the time I was assigned to Yaizu two years ago, I was told it was a very conservative city. We have found this to be true, but not quite as conservative as we had thought. Our opportunities for bringing the Gospel have been to both young and old. Our group at the beginning consisted largely of middle school and high school girls, but we have seen a general trend during the year toward a post-high school group. However, it seems that during this fall season more and more men are beginning to attend the various services. For this we are very thankful. Our group during this year has consisted largely of women, many of whom have taken a really active interest in Christianity but due to the conservatism in their homes they are slow to yield completely to the saving grace of Christ. Most of our people have had little or no contact with Christianity before our coming, and so the progress is naturally slow."

Pastor Knutson has been lecturing once a month to the Yaizu Police Force, and Miss Myhrwold has been conducting a special class at the community Old People's Home and at the government high school for girls.

Shimada

The Rev. and Mrs. Lewis Davidson and Miss Anna Marie Mitchell have been living and working in Shimada. This city, too, has been known as a conservative city where the progress has been slow in the beginning. 1953 has been encouraging, however, and on November 8 that year the first baptism and adult confirmation services were held. There is now an active Christ group in Shimada that gives much promise for future.

Hamamatsu

The Rev. and Mrs. LeRoy Johnsrud and Miss A Gulick have enjoyed some visible fruits of their labor Hamamatsu during 1953. To give some of the perso reactions of our missionaries, I quote from Pastor Joh rud's report:

"I would like to share with you a few of the j experienced in the work this year. First, to preach Japanese every Sunday from the middle of June and has been a source of great personal satisfaction. Seco I experienced one of the great joys of the work here the evening of the anniversary celebration, when whole altar rail was filled with believers coming receive the Lord's Supper.

"Third concerns a young lady who lives in a li village on the western side of Lake Hamana. One o in early January I was in Shizuoka, and Pastor Hyla told me about a young lady near Hamamatsu who h written indicating interest in our church. In Decem she had listened to the 'Lutheran Hour' broadcast a became very much interested. The following Sund a rather tired, not-too-healthy woman of about thi came to church. After church she had dinner with and we had a chance to talk to her, and we learned t she was very earnest in her desire to find Christ.

"Even though January and February are very cold, you know, she faithfully came every Sunday straig through the winter. It took her about an hour to co every morning. There was no bus from her home the train that time of the day, so she either caught ride with a truck or rode a bicycle for thirty minu to the station, where she caught the train for Hamam su. As she continued to come, we noticed a gre change in her appearance. She began to take a pride her dress. She began to be more cheerful, and the b part was that her sickness, a nervous disorder whi had bothered her for many years, left her. Step step the Holy Spirit led her to a confident faith in t Savior, and then on July 12 she and another lady we baptized and entered the church. At present she teaching Sunday school here and is proving a very usef helper for Pastor Ingulsrud's evangelistic work in h own village. Earnestly she sought Christ and fou Him, becoming the first Christian in that small rur village, and now she faithfully serves the Master spite of some opposition in her home."

Hamana Lagoon Rural

Work was begun in the Hamana Lagoon Area in the fall of 1953 by the Rev. Lars Ingulsrud. Thus far most of his work has been introductory, but he has made many contacts. Services are now being held in four or five places at the request of individuals who are either Christians and want Christ brought to their village or by some who have heard of Christianity and wanted to know more. An example of the way work is begun is given in the following report:

"A Christian school teacher and a lady doctor, whose late husband was a Christian, have been anxious for us to begin services in Tsuzuki Village. A Christian stationmaster in Ona Village has asked us to begin work there. A Christian housewife in Hirayama Village has expressed desire that something be done in Hirayama Mura. A high school teacher in Sakume Village has promised to make the arrangements if we will begin in Sakume.

"The people in Tsuzuki made the necessary arrangements first, and Sunday, November 29, we began services in the community hall in Tsuzuki. I prepare a short message in Japanese every week and give the same one in each place. We use a tape recorder to teach hymns and play the prelude, etc. We also take our movie or slide projector to each meeting. We conduct a Bible class (interpreted sometimes) in each place: in Chibatta from 8:00-9:00 after the regular meeting; in Mikkabi and Tsuzuki from 3:00-4:00 p.m. on the days we meet there."

Toyohashi

Toyohashi has been a difficult city to enter with the Gospel. We have had difficulty securing property, and this problem has not yet been solved. We have, however, received the use of a serviceable meeting place which has proved to be of much blessing. Richard Nelson reports:

"When our house land transaction proved unsuccessful, I was quite discouraged. But then God worked. During a visit to the city hall, the mayor's assistant proved very helpful in answering questions relative to Toyohashi. Just before leaving I asked if he knew a possible place to hold services. He reached for the phone, called a friend, and in one minute I had a meeting place. A coincidence? No, it was God!

"I met Mr. Ikawa, the director of a private welfare agency. The institution includes a weaving factory to support 32 widows and 47 children. There is also a kindergarten for 120 neighborhood children. Three meeting rooms were placed at my disposal and also the use of two organs. He wished services to start immediately but agreed to a delay of three weeks for preparation. After visiting 1,000 homes, sending out 5,000 inserts in newspapers, and constructing an outdoor signboard, 55 people, including 47 women and eight men, came to our first service. Since that first service on November 8, attendance has averaged 45 for services and 25 for Bible study. The number of older people coming has especially pleased me. The bulk of the people are workers or housewives."

Thy Kingdom Come

F. W. Thomsen

(THIRTEENTH IN A SERIES)

Bogota

Guided by rows of lights, clearly visible in the crisp cool air of this high altitude, the twin-motored plane glided gracefully toward the checkered pattern of colored lights that was Bogota, Colombia's capital city. At the airport it was rather shocking to wear a top coat and a white Panama hat while inhaling chilly invigorating air on the tenth of July. My first purchase in Bogota was a North American felt hat, a Stetson. To my surprise it was no higher in cost than at home.

After the customary bargaining with the red cap and the taxi driver, we were on our way to the home of Pastor and Mrs. Olger Quanrud, where Pastor Morck and I stayed for several days enjoying fine fellowship.

Several things impressed me almost immediately. The first thing was the sturdy two by four that was firmly put in place between the oak stairway and the front door. In case an intruder would saw off the lock on the wrought iron gate, this second defense might discourage his efforts to break in—a happy thought! The contradictory thing was the broad smile on the missionary's face as he greeted us while barricading the door. Perhaps such actions are often unnecessary and are the carry-over from the days at Tunja when this couple needed such barriers and then some. Yet it is common knowledge that homes in Bogota have been ransacked and all the furniture carried away.

Such difficulties did not prevent growth in the Bogota congregation. This leads up to the third thing that I noticed. Pastor and Mrs. Quanrud had gladly sacrificed the use of their living and dining room so that the growing congregation could have room for worship services. In September of 1953 they moved into the new parsonage adjacent to the new and beautiful Bogota church; both buildings are equipped with the proper locks and jagged glass on top of the surrounding wall.

After an enjoyable visit and a refreshing night's sleep, we ate breakfast and drove over to the church, which was under construction at that time. While there, we selected the color schemes for the church, and considered what type of light fixtures would be fitting for this very fine structure. One of the interesting things that we talked over was the placement and proportions of the large wooden cross for the chancel. The cross is thirteen feet high, with a seven-foot cross bar.

Castelund, a young and very capable Swedish pastor, and his charming wife, invited Arnfeld and me to their home for dinner that day. It was interesting for me to hear the German, Swedish, Norwegian, Danish, Spanish, and American languages being bandied about like so many ping pong balls. I found it confusing.

After dinner the Castelunds took us for a sightseeing trip. We saw several shrines and historic homes. The mansion of Bolivar, the liberator of Colombia from the Spaniards, was filled with fine paintings, furniture, swords, and other personal effects of the famous general. The elaborate, well-kept garden with its red, gold, and purple flowers was a fine contrast to the luxuriant green lawn.

Later, while sightseeing in what might be termed a slum area, the driver of Castelund's station wagon almost caused an accident by moving into the pathway of an oncoming Studebaker taxi cab. Only good brakes and quick thinking on the part of the Colombian prevented a serious smash-up. Incidentally, the taxi driver had the right-of-way. After much excited swinging of arms and exchange of Spanish, we drove on unharmed. We might excuse the driver, for we were all looking at the cows, goats, a bull, and several donkeys aimlessly wandering about on the narrow cobblestone street in and out among people sitting on the sidewalks selling avocados, bananas, sweet bread, pottery, and many other things.

As we drove home through the congested business area at the close of this enjoyable day, we saw the long purple shadows cast by the sun as it sank behind the Andes.

God Was Their Refuge

(Continued from page 149)

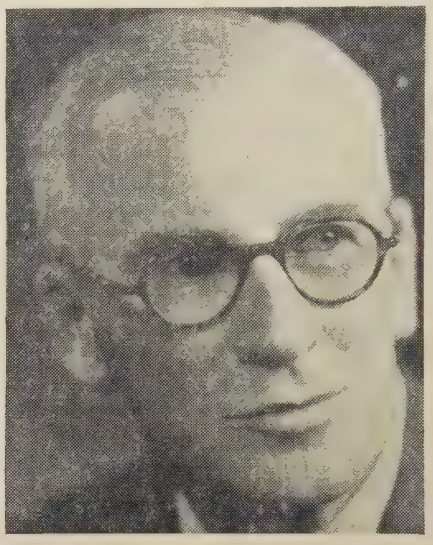
The pastor led them in prayer and another beautiful hymn as the worship service ended. Outside later, many members stood around to talk—just as church people do all over the world—exchanging greetings, asking about an absent friend, inquiring as to someone who was ill.

Then, moving back through the tall, snowy pines, they returned to their barrack "homes"—shared with other homeless dozens—and the silent snowflakes continued to fall.

Peoples from distress areas, who are now finding haven in free countries throughout the world, will benefit from funds collected through the 1954 "One Great Hour of Sharing" united appeal for relief, rehabilitation and reconstruction, to be held in thousands of American churches Sunday, March 28. In these Evangelical Lutheran Churches, the funds are channeled through Lutheran World Action.

THEOLOGIAN TO LECTURE AT ST. OLAF

St. Olaf College, Northfield, Minn., announces that Dr. John Seldon Whale, one of England's best known theologians, will be the Hill Family Foundation lecturer



for 1954. Readers may recall that this Foundation makes available to certain colleges a sum of money each year for special lectureships. Dr. Whale is one of the outstanding Protestant theologians of today. A thoroughly conservative and warmly evangelical man, he has made repeated trips to the United States as guest teacher and lecturer at various universities and theological seminaries.

Following is the schedule of Dr. Whale's lectures at St. Olaf, under the general title, "Our Protestant Heritage in the Modern World":

THE ISSUE OF FREEDOM

Lecture I *Our Debt to Luther,* Monday, February 22
Lecture II *Modern Romanism and Christian Liberty,* Monday, March 1

THE ISSUE OF AUTHORITY

Lecture III *Our Debt to Calvin, Monday,* March 8
Lecture IV *Modern Totalitarianism and the Crown Rights of Christ,* Monday, March 15

THE ISSUE OF UNITY

Lecture V *Our Debt to the "Sect Type,"* Monday, March 22
Lecture VI *Modern Sectarianism and the Ecumenical Movement,* Monday, March 29

Walking in Light

Harold B. Kildahl

SEXAGESIMA SUNDAY
February 21, 1954
Text: John 12:35-43

There's no question about it—we are in the world. It is a rather stimulating exercise, no doubt, to engage in a logical proof of existence, but you and I who live, who work and fight, so to speak, to keep alive, know that there is no use begging the question of life. We are alive, all right, and we are in the world. We feel the world around us—our physical senses are alert to it, and our spiritual senses likewise are keenly conscious of the world. We are not to be fooled, are we, not even by running away from the reality of the world around us. We're here, and we are here to stay until we draw the last breath.

The world is not so wonderful a place, after all, if we honestly analyze it and honestly approach our place in it. Work, the sweat of the brow, toil and struggle, sickness and plagues of all kinds that attack us, worry about health, the well-being of our children, the budget and making both ends meet—it's a continual round of anxieties that faces us day by day. If that were all, it would indeed be hopeless. But there is light.

That is the wonder of it all. Despite the fact that darkness threatens at every turn; in spite of the fact that insecurity knocks at the doorway of life; irregardless of the fact that we cannot foretell the future, the wonder of it all is that there is light—light that does not fail, that does not go out. There is light that God has established for the guidance of men who see. The pity of it all is that there are only a few who see. But you see—certainly, you see.

Christians are people who see, they possess sight. It is the sight that blesses. Christians see the glory of God revealed in the life and ministry and atoning work of Christ. Christians see the purpose of redeeming grace. Christians see the opportunity for making a better world through the Word and Spirit of God. Christians see the value of souls and the salvation of souls through Jesus Christ, who opened the way that leads to light, light here and now, light eternal.

You are a Christian? Then walk in the light. You can see the way, the way of following after Christ, the way of love and witness, of service and sacrifice. You can see the way of bearing burdens, of suffering, if need be, that others may be saved. You can see the way of giving—of self and means to bring light to men in darkness. You can see the way, for Christ has gone before. Therefore, Christians, live your life by walking in the light. Amen.

Home Missions in 1953

Philip S. Dybvig

A year ago the Board of Home Missions announced its plans for 1953. These plans call for establishing 31 new congregations during the year. These 31 were shown on a map printed in the February 17, 1953, issue of Lutheran Herald.

Although we cannot report the organization of congregations in all 31 places, we are happy to report that congregations were organized in 21 places and that pastors accepted calls and began work in nine other places, making a total of 30. In addition to these 30, pastors accepted calls to six more, where work will soon begin.

The following congregations were organized in 1953:

1. Terrace Heights—Yakima, Washington, in April
2. Good Shepherd—Madras, Oregon, in May
3. St. Timothy—Seattle, Washington, in May
4. Sychar—Beaver Bay, Minnesota, in June
5. Good Shepherd—Moorhead, Minnesota, in June
6. Elgin—Elgin, Iowa, in June
7. Twin Harbors—Grayland, Washington, in July
8. Calvary—Orr, Minnesota, in September
9. Our Savior's—Austin, Minnesota, in September
10. Gloria Dei—Rochester, Minnesota, in September
11. Fruitridge—Sacramento, California, in October
12. Calvary—Green Bay, Wisconsin, in November
13. St. John's—Plainedge, New York, in November
14. Faith—Arcata, California, in November
15. Fir Lawns—Sweet Home, Oregon, in November
16. Trinity—Freeland, Washington, in November
17. Calvary—Modesto, California, in November
18. Calvary—Tucson, Arizona, in November
19. Our Savior's—San Clemente, California, in November
20. Grace—Medicine Hat, Alberta, in November
21. Zion—Finland, Minnesota, in December

Organizing these congregations and starting work in nine more places and calling pastors for six more was made possible by the wonderful co-operation throughout the entire Church. This co-operation showed itself in the 100% response to the Synodical Budget, the continued sale of Trust Certificates, and last but not least the substantial repayments made by congregations now having Church Extension Fund loans.

Back of all these statistics we are confident that souls are being saved in all these churches.

Meditations for the Family Altar

J. R. Hester

TOWARD QUINQUAGESIMA SUNDAY

The Epistle: Ephesians 5:25-27

The Gospel: Luke 18:31-

Monday, February 22

BOAST OF THE LORD

Read I Corinthians 1:21-31

He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, "Let him who boasts, boast of the Lord."

Paul makes it clear to his readers that there can be no life apart from God. The Almighty not only gave life to man but, when that gift was lost through the tragedy of sin, restored it again with the gift of the Savior.

This truth makes the believer humble. He knows how great is his debt to God. Never does he boast or brag of his own small accomplishments, for, whatever they are, they are as nothing. Apart from Christ no one has anything in which to glory. In Him alone is life.

To God and His Christ, therefore, let life be lived. By daily remembrance of divine grace and constant thankfulness for His love, we live our lives as a "boast of the Lord."

O Lord, Thou art the strength of my life. Amen.

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Tuesday, February 23

THE SERVANT

Read Mark 10:35-45

"For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

The three years the Disciples spent with Jesus have often been referred to as a school. Great truths were revealed to them by Him. Among the many lessons they learned was that of greatness. From the outset they had been troubled by this subject. Their idea of greatness was selfish; it was colored by a desire for personal glory.

Quickly Jesus showed them that greatness comes in a way reverse to the thinking of man. Not by lording it over the other fellow, or by taking the "chief seats," or by being waited on does greatness come. Not by receiving but by giving, not by being served but by serving do men fit God's definition for greatness.

Jesus came to serve. His ministry was spent in spending His love, His life, His blood for the sake of all mankind. He was the Servant before whom every knee shall bow. All glory be to Him!

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Wednesday, February 24

IMPENITENCE

Read Jeremiah 8:4-9

"I have given heed and listened, E they have not spoken aright; no man pents of his wickedness, saying, 'W have I done . . . ?' "

God's covenant people were in a da gerous position because they had forgott Him. But God sent prophets to them warn them and invite them to retu But they refused to hear the prophe they did not return. They remained i penitent.

It is a wonderful truth that God slow to let go of any of His redeeme and that He will seek after those who astray. But it is an awful truth that t ears of those whom God wants to rea can be kept closed against His loving ca When His warnings are not heeded, wh His mercy is not asked, there is no r pentance. And this is a dangerous po tion in which to be found.

To heed the voice of Christian co science and allow God to speak in H Word is a blessed safeguard against goi astray from Him whose will it is that should be saved.

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Thursday, February 25

POWER OF THE CROSS

Read I Corinthians 1:18-20

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

There are two views that men can take of the cross of Christ. Either it is utter foolishness, or it is a demonstration of the love of God. Either it is something ugly and offending, or it is something truly ugly but saving. Either it is the folly of the perishing, or it is the power of God for those who are saved.

Paul knew full well the power of the cross. He said that the only thing he could preach, or wanted to preach, was Christ crucified. And this was ever central to his preaching. Without the cross to speak about he knew his preaching would be nothing but empty words, thin as water.

The cross speaks of man's need of forgiveness, of God's loving, sacrificial answer to that need. It calls men to worship and serve Him who died there and who was raised again from the dead. This is the power of the cross.

Friday, February 26

SUFFERING FORETOLD

Read Mark 8:27-38

And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

In advance of going to Jerusalem to enter upon His passion, Jesus gave His disciples a description of what was to become of Him. Knowingly and willingly He would lay down His life.

To Peter, who failed to understand the mission of the Son of man, this did not make sense. He thought that since Jesus knew what would happen to Him in Jerusalem, He should avoid going there. Why walk into danger and death?

Why did Jesus go, even though He knew? Why was He willing? The answer is simply this: "The Son of man must suffer . . . be rejected . . . be killed . . . and rise again." This is the reason for His birth into the world. For this cause was He come, that He should seek and save the lost. By His suffering, death, and resurrection was the mission fulfilled.

Saturday, February 27

BALM OF GILEAD

Read Jeremiah 8:19-22

Is there no balm in Gilead? Is the no physician there? Why then has th health of the daughter of my people n been restored?

Jeremiah had the hard experience o watching his nation come to a tragic end The Kingdom of Judah was sick wit idolatry and worldliness. This conditio was drawing the nation to certain doom

Then the question was raised: Wh did the nation have to die? Didn't Go have the power to cure the disease o idolatry? Was there no balm? Indee there was! But Judah would not adm that she was sick, and she did not ca upon the name of the Lord. Therefor the balm was useless and the Physicia could only stand by with His hands tied

If nations or men are lost it is no because there is no salvation for them Rather it is because they do not accep the "balm of Gilead," they do not com to the Physician who alone has the powe to heal and restore. Salvation, like medi cine, must be applied.

Here and There on the Christian Front

Edited by Raymond M. Olson

JDDHISTS PLAN 'ORLD CONFERENCE

world conference of Buddhists will held in Burma beginning next Nomber, it was reported by Dr. Frank Cartwright, administrative secretary the Methodist Board of Missions. Thousands of Buddhists from all over sia and some from Europe and the nited States are expected to attend," r. Cartwright said. He added that me Buddhist leaders "predict the thering will give a new and power-l surge to Buddhist evangelization d greatly affect the work of Chris-nity in Buddhist countries."

The Rev. Hozen Seki, pastor of the ddhist church of New York, said the nference has been called to commem-ate the 2,500th anniversary of the ath of the Gautama and will last for ore than a year. One of the principal rposes of the meeting, he said, is to ing Buddhist scholars together to ork on what it is hoped will become thorized translations of some of the sic religious works.

HURCH IN GREENLAND ACES CHANGES

he Church must adapt its ways to e "almost revolutionary" develop-ent of life in Greenland. This was e observation made by Bishop Hans glsang-Damgaard of Copenhagen as returned from a recent visit to the land. Changes in the life of the reenland Eskimos have made Chris-an faith and churchmanship, which rmerly were an unquestioned part the Greenlander's way of life, "as roblematic as in Denmark and other uropean countries," he said.

He made mention of how the older eneration of Eskimos still live within e old traditions, but the younger, any of whom are children of mixed arriages between Eskimos and Euro-eans, largely share the ideas and ways life brought from Denmark. Along ith better living conditions, better ducation, and greater wealth, the ange has brought about such prob-ms as the break-up of the old patri-chal family pattern.

The bishop believes that the Church must in no case try to turn the clock back, but help the new generation to adapt itself to changed circumstances, and see to it that the Greenlanders are never made to feel that they are second-rate men. He added, "The simple Christian in Greenland will have to pass through a spiritual crisis which must show him that Christianity cannot remain an unquestioned tradition but must become a matter of personal conviction."

APPROVE TAX EXEMPTION OF CLERGY RENTALS

The House Ways and Means Committee has voted to exempt from income tax the rental allowance given a minister by a church in lieu of furnishing him with a parsonage. The provision is one of several score amendments to the Internal Revenue Code which will be incorporated in a bill for overall tax revision designed to remove inequities from the present federal tax structure. The committee expects to report the bill shortly.

Under the present law, a clergyman need not include in his taxable income the rental value of a parsonage furnished him by the congregation he serves. Several bills have been introduced in Congress to provide for tax exemption of a rental allowance. Failure to make such provision, the sponsors claim, subjects to unjust discrimination pastors of small churches and new parishes which are not able to afford a parsonage.

The rental allowance would be tax exempt only if the church specifically earmarks the sum, and only to the extent that the allowance is actually used for rent payments. If the allowance is larger than the rent actually paid, the clergyman would be taxed on the difference.

MISSIONARY LEADERS SEE THREAT IN EAST

Some 10,000,000 Christians are vying with Communists in India for the loyalties of its 340,000,000 citizens, according to the report of the Rev. James K. Mathews, executive secretary of the Division of World Missions of the Methodist Board of Missions. Mr. Mathews warned that it is important that Christians everywhere be alert to the danger of Communism in India, although "at present it does not seem

MARINE MEMORIAL CHAPEL

RNS Photo

Servicemen of all faiths will worship in this striking new chapel built by the First Marine Division in South Korea. It will be dedicated soon as a memorial to Marines of the division who perished in Korea. The chapel is identified with the Christian cross and the star of David.

CLERGYMEN WATCH SURGERY

RNS Photo

Baltimore clergymen are shown in this photo in white gowns and masks watching an operation at City Hospital in Baltimore as Dr. Otto Brantigan, the operating surgeon, explains the procedure. The demonstration was part of the sixth annual Institute of Religion and Health, sponsored jointly by the Council of Churches and Christian Education of Maryland-Delaware and the Lutheran Inner Mission Society.

likely the country will be taken over" by them.

"Some things in India," he said, "would appear to favor Communism. Conditions of poverty and extreme need that exist there provide a suitable breeding place for the Communist virus. On the other hand, not everything is in favor of Communism in India. For one thing, the nationalistic fervor so strong in the country is hardly compatible with the imperialist nature of Communism. Indeed, the fact that Indian Communists owe allegiance to Moscow sets less well in India than it would even the the U. S."

Mr. Mathews made the observation that India has "met Communist activity with a strong hand. Most Americans do not understand India's policy of being neutral in the present world conflict. It is due mostly, perhaps, to the fact that, in a land recently freed from foreign rule, she is very suspicious of entanglements with other nations."

PROPOSAL FROM NORWAY

Bishop Berggrav of the Church of Norway has announced that the Norwegian delegation to the Evanston Assembly of the World Council of Churches will propose an important change in the doctrinal basis of the Council, says an editorial in *United Evangelical Action*.

The editorial continues, "Evangelicals have contended from the beginnings at Amsterdam that the basis ignored the authority of the Holy Scriptures. It now reads, 'The World Council of Churches is a fellowship of churches which accept our Lord Jes Christ as God and Saviour.' As t good bishop is now pointing out, th is merely a postulate and does not sta whence faith in Christ comes or what authority it is believed. Furthe more, he insists that mere belief is n enough, there should be confession this faith. The Norwegians wou change the present statement to rea 'The World Council of Churches is community of churches which, on th basis of Holy Writ, confess Christ their Saviour and God.' "

The writer believes, "Liberals a already opposing it, and devising pa liamentary procedures which will bloc the proposal." Evanston thus provid one more reason for expecting a stim lating month of August.

WORTHY OF NOTE . . .

The East Germany Communist go ernment has refused permission for a all-German Protestant laymen's rally be held in the Soviet Zone next Jul after an earlier assurance had bee given that "everything possible to facil tate" the meeting would be done. . . Reports reaching Hong Kong say Ch nese Communists have started to d molish all Christian churches i Kwangtung Province.

MOBILE CHURCH

RNS Photo

Trailer camp residents attending a service in a mobile church recently dedicated a Beech Island, S. C., are greeted by the chaplain, the Rev. George R. Johnson of th Savannah River Parish, Evangelical and Reformed Church. The mobile unit brings Christia services to people living in trailer camps in defense areas of South Carolina, remainin a week at each site. The chapel, which seats 30, has a portable organ, an altar, a motio picture projector with screen and a record player. Draw curtains divide it into three sma rooms for religious education classes. The trailer-chapel is a project of the Evangelical an Reformed Church and the National Council of Churches.

Correspondence

FOR US A YEAR OF DESTINY

►This is the heading of an editorial in LUTHERAN HERALD for Jan. 12, 1954, p. 34. I think it would be well for us as members of the ELC not only to read this, but to consider and study it well and also to pray about it. Do we really need a merger?

God has opened a great field for us, both at home and in the foreign lands. We have a membership of 950,000—in a year or two we will have over one million. If we merge, whose theological seminaries shall be closed down? We can't decide; the majority will.

Dr. Malmin called our attention to the fact that we have two important offices to fill: president of the Church and president of the seminary. Well, now we know men who are qualified for those positions. If we were in the big Church, we would have to follow the majority, whether we know the man or not.

Will we be in a better position to win souls for Christ if we merge? I do not believe we would. Let us remain the way we are. We are able to do a blessed work at home and in foreign lands.

Do we want to merge? Let it be referred to the congregations, and I believe a great majority will say, "We do not want to." We have no reason to abolish our ELC.

(THE REV.) J. J. SKARPNESS
Thompson, Iowa

IN MEMORY OF DR. NILS KLEVEN

►Ever since I heard of the passing of Dr. Nils Kleven, former president of the Southern Minnesota District, I have been reflecting on what his life and services have meant to me. Many times when he was still alive, I felt like writing to him to thank him for what he had done for me, but I, too, have been slow in bringing flowers to my friends while they live.

Dr. Kleven was my teacher in his younger days, and later, my pastor. When I was a young Christian and a student, it fell to my lot to travel a great deal among our church people. I expected to find a higher standard of Christian living among the people of our parishes. I also became very much disappointed with some of the confessing Christians because their confessions did not correspond with their everyday living.

I began to doubt that there were true Christians, and finally I found myself at the point of despair. It took some time before I picked up enough courage to go to my pastor, Dr. Kleven, to receive counsel and advice.

Late one evening I knocked at the door of Pastor Kleven's home. I was welcomed into his office. I poured out my heart to him and told him that I had found so much ungodliness among church people, and hypocrisy among the Christians that I was at a loss as to what to believe. Dr. Kleven gave me a very sympathetic look and said, "It is true that the standard of Christian living is, indeed, very low among our people, but my friend, if you want to find true Christianity, then do not look at worldly people and failing Christians, but look at Christ Jesus, the perfect man. In Him you will find true Christianity." His words of advice sank into my mind and heart. From then on I looked more and more at Jesus and found once more peace and rest for my soul. Then I could say with the Psalmist, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

It is now almost forty years since Dr. Kleven gave me the above mentioned advice, which has always been a great help to me. For this advice I thank my God, and pass it on to others who may be searching for true Christianity.

God bless the memory of Dr. Kleven.

(THE REV.) O. O. LOVAAS
Dunseith, N. Dak.

TO HELP WITH CHURCH BUILDING PLANS

►The building of new churches is "big business." In our synod alone we have an impressive number of new Home Mission churches every year. Beside these, LUTHERAN HERALD averages at least one account of new church construction by self-supporting congregations in each issue. Surely the building of new churches is a "million dollar business"—perhaps a multimillion dollar business.

Permit me therefore to submit three suggestions "to whom it may concern":

(1) Let our Church provide an office of architectural counselling. This is not intended to "save" the cost of an architect's fee, but to give impartial and competent judgments on church planning, materials, construction, and equipment. Such an office would give disinterested, specialized advice by one who has nothing to "sell" and, more important, would help congregations avoid unchurchly and costly mistakes. Such a reservoir of experience and information especially suited to our needs would be invaluable to our congregations and is a proper concern of the synod.

(2) Let our Church provide a library of three-dimensional pictures of church interiors and exteriors. Just think how helpful such a set of pictures of the churches built in one year alone would be to building committees, who now run hither and yon at great expense to see what others have done. Such a library would also make it easier to compare one church with another, not by comparing remembrances but by actually seeing them together.

(3) Church Extension has done wonders in building new Home Mission churches. Cannot our Board of Trustees or other properly constituted authority work out a similar plan of church financing for self-supporting congregations in a kind of perpetual revolving fund? Self-supporting congregations ought to be a good risk, too!

What would help the individual congregations in their great hour of building would also help to build the synod in its whole program of Kingdom service.

(THE REV.) KENNETH R. TORVIK
Eagle Grove, Iowa

CONCERNING OUR BROTHERS IN THE ORIENT

►It was with a great deal of interest that I read your article concerning the aspect of Christianity being in danger in the Far East, as reported by Dr. Carl E. Lund-Quist.

This is not so strange a phenomenon, when one views the West's attitude toward Asia. I think it can be generally presupposed that Christianity has always been and is to a large degree a trademark or a part of western civilization. In spite of Christian missionaries' efforts in Asia, which have been great and noble, the over-all attitude and action of the West toward the Asiatic have been largely predatory. Up until the end of World War II, the Orient was nothing but a colony of the West. The immigration laws of any country of the West, the United States included, have been and are severely discriminatory toward the Oriental.

We have held the people of the yellow race as those of a second-rate class of humans.

Also, in our own Lutheran circles, we have tended to favor the white race in our relief programs. Our church organs may cry out and appeal for help for the German refugee, which is a proper Christian attitude, but do we ever show a great concern for the Oriental? It is no wonder that Orientals would want to denounce that which is of the West.

How can we help to curb this trend of negative attitude of the Asiatic toward the Christian?

(1) Expand our Lutheran welfare to Asiatic nations to a greater degree.

(2) Look to the people of the yellow race as brothers in Christ and not as second-class citizens.

(3) Revamp our immigration laws to admit more people from over-populated areas.

(4) Most of all, we must beg Christ's forgiveness and pray that He would give us more of a zeal and concern for all men, that they might be saved.

Llewellyn H. Linde
St. Paul, Minn.

A CIRCUIT RESOLUTION

►We, the pastors of the Decorah Circuit of The Evangelical Lutheran Church sincerely regret that in our congregations there are those who have followed the practice of attending wedding dances after a church wedding, often on the same day, or, at times, several days later.

It has been noted that such practices frequently involve people who would prefer not to be involved; that sorrow, heartache, and misery have been known to follow these dances, and that drinking, tragic auto accidents, and other evidences of sin and worldliness accompany them.

We call the attention of our congregations to the fact that in the wedding service before the altar, the bride and groom promise in the presence of God and the congregation to be faithful to each other throughout this life, and the blessing of God is invoked upon their union. A part of the service reads: "Bid the Lord Jesus be your guest and pray that He may ever abide with you, and that you may abide with Him in His Word and in His Church." "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

It should be evident to all Christian people that weddin dances and the use of liquor are not acceptable in th pattern of Christian living provided for in the beautifu wedding service, where God's Word and prayer form th basis for the beginning of married life and the establishmen of a home.

Be it therefore resolved that the pastors of the Decora Circuit make known that the practice of wedding dance and serving liquor, is in conflict with the teachings of th Church and the spirit of Christian home and family lif

And be it further resolved that the pastors counsel the young people against such practices, and that said pasto agree that church weddings shall be refused to couples wh insist on attending or participating in wedding dances, o other practices in conflict with the teachings of the Churc

Unanimously adopted by the Decorah Circuit Pastor Conference, January 5, 1954.

I. M. Gjellstad, Secretary
Decorah, Iowa

The Correspondence page is intended to be an open forur for the use of our readers. The views expressed on this pag are those of the writers, with which the editor may or ma not agree. Brief letters on pertinent subjects are invited. goes without saying that nothing contrary to the teachin of the church will be accepted.

The Church Marches On

(Continued from page 154)

has showed the way of release from sin. And here w were again told that it is the congregation, as the d pository of the Means of Grace, that is the agenc of God to bring men to Christ and keep them in Him

We do not believe that our correspondent needs t fear lest our beloved Church is exchanging faith fo intellectual knowledge. But we do believe that he an all of us need to be constantly watchful lest we depa from this fundamental position.

Within the ELC

(Continued from page 146)

DISTRICTS

Eastern

La Crosse, Wis. After deciding Aug. 25, 1953, on the purchase of a new building site across the street from the present church, and after beginning Oct. 14 a building fund campaign which in seven weeks netted a sum of over $140,000 in cash and pledges, St. Paul's Church, parish of the Rev. Arthur M. Feroe, voted Jan. 19 to begin the erection of a new parish as the first unit of an entirely new church plant. It is hoped that construction work may begin during the coming summer.

Brooklyn, N. Y. Feb. 3-7 was "Reconsecration Week" in Trinity Church, parish of the Rev. W. J. Asper. The speaker was the Rev. T. W. Maakestad, teacher at the Teaneck Lutheran Bible Institute.

Chicago, Ill. At a men's club meeting Jan. 26 at Edison Park Church, parish of the Rev. A. G. Nasby, a lecture on "Europe Up-To-Date" was given by M. Camille Chautemps, former premier of France. At a dinner meeting of the congregation Jan. 18 the speaker was Dr. E. M. Hegge, pastor of United Lutheran Church in Oak Park.

Centuria, Wis. The parsonage of North Valley Church, parish of the Rev. John E. Midtling, has been repaired after damage done to it by a fire Nov. 23, 1953, and the pastor and his family, who in the meantime have lived in rented quarters in Milltown, have moved back into the parsonage. Oil heating equipment has been installed in the house. North Valley Church will observe its 75th annive sary May 28-30.

Southern Minnesota

Granite Falls, Minn. The annual r port of Granite Falls Church, parish o the Rev. Hjalmar F. Hanson, show that the church had a membership i crease during 1953 of 143, making total at the end of the year of 1,53 It had a total income for the year o $45,652, of which more than $6,0 went to benevolences, and more tha $20,000 to debt retirement. The annu meeting of the congregation voted a $1,100 increase in the pastor's salar

Willmar, Minn. According to the a nual report of Vinje Church, paris of the Rev. H. B. Kildahl, the churc membership totals now somewhat i excess of 1,800 souls, of whom abou 1,400 are contributing members. Th total income of the church for the pa

FIRST BIBLE DEPARTMENT GRADUATES

the accompanying picture appear the six young people who recently were the first aduates of the Bible department of the Sunday school of Little Norway Church, Fertile, nn., together with their pastor, the Rev. Thomas Gabrielsen. Teachers of the class ring its four-year study period have been Miss Genevieve Fosse and Mrs. Otto Kaste.

ar was $33,606.45. The budget for e present year has been estimated at 7,391, including $5,317 for debt re- ement.

uth Dakota

Lake Preston, S. Dak. Lake Preston urch, parish of the Rev. Eldon H. so, received Dec. 13 forty-six new embers, eleven of these through adult nfirmation. The total number of ac- ssions for the year was 104; during e past four years: 300, a number hich, however, does not represent the t increase.

Flandreau, S. Dak. Oslo-Lone Rock rish has been joined by Bethania ngregation, which formerly belonged the Southern Minnesota District. astor of this parish is the Rev. David albakken.

cky Mountain

Reserve, Mont. Wanso Church of e Rev. Theo. Mendenhall's parish has anged its name to Faith.

alifornia

Long Beach, Calif. Our Saviour's hurch, parish of the Rev. V. F. jerke, installed Jan. 24 Mrs. Elmira lvestad as its parish worker and sec- tary. The sermon at that service was reached by the Rev. Luther Reinert- n, missionary to South Africa home n furlough.

San Clemente, Calif. Lutheran hurch of Our Saviour, organized a it more than three months ago, has een self-supporting since its start. On an. 17 it received 15 new members, ten of these by adult confirmation. The Rev. Louis C. Smith is its pastor.

OBITUARIES

Iver A. Vevang

Iver A. Vevang, Roslyn, S. Dak., father of the Rev. Selmer E. Vevang, Seattle, Wash., died Jan. 17, in his 89th year. At the funeral Jan. 21 the Rev. O. M. Simundson, Fargo, N. Dak., officiated. Mr. Vevang was born Nov. 23, 1865 in Norway. In 1887 he came to South Dakota, where he since resided. In 1896 he married Serina Hustad, who preceded him in death Jan. 19, 1952. He is survived by five sons, five daughters, 26 grandchildren, and four great-grandchildren.

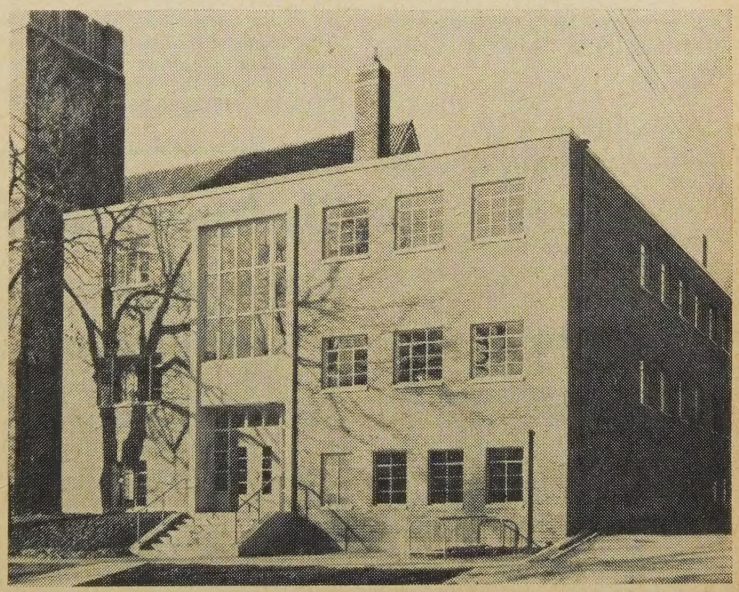
Mrs. Thomas Gilbertson

Mrs. Maria Husom Gilbertson, mother of the Rev. Merrill T. Gilbertson, teacher at Waldorf College, Forest City, Iowa, died Dec. 22, 1953, at Madison, Wis., in her 74th year. Funeral services were held Dec. 26 at Grace Church in Dodgeville, Wis., and in First Lutheran Church, Lone Rock, Wis., Pastors L. M. Redal and Wallace Aos officiating. She was born Feb. 21, 1880, in Norway; came to America when seven years of age. In 1902 she married Thomas Gilbertson. Survivors are three sons and two daughters. She was partially crippled by arthritis, but in spite of her sufferings was a constant intercessor.

Mrs. S. J. N. Ylvisaker

Mrs. Emelia Estrem Ylvisaker, widow of the Rev. S. J. N. Ylvisaker, who

NEW PARISH HALL IN SOUTHERN MINNESOTA PARISH



Above is pictured the $165,000 parish house erected in 1952-53 by the First English Lutheran Church of Faribault, Minn., parish of the Rev. A. L. Rustad. It contains beside twenty-five classrooms, a chapel, a lounge, a youth center, a kitchenette, church office, pastor's study, Scout room, Sunday school offices, and supply rooms. It has also a sub-basement, housing the heating plant and other service rooms. It was dedicated late in the past year by Dr. E. C. Reinertson, president of the Southern Minnesota District; in the evening of the same day Governor C. Elmer Anderson spoke. Other speakers at services during the month of dedication were: Dr. J. C. K. Preus, Dr. S. C. Eastvold, Pastors Gerald Giving and Otto Schmidt, and Messrs. Byron Berhow and Al Hanson.

died in 1948, passed away at Mayville, N. Dak., Dec. 30, 1953, in her 78th year. Funeral services were held Jan. 2 at Clifford, N. Dak., District President L. E. Tallakson officiating, and burial services took place Jan. 6 from Our Saviour's Church, Stanwood, Wash., where the Rev. Carl Lucky officiated. Emelia Estrem was born Feb. 10, 1876, at Norse, Texas, to the Rev. and Mrs. O. O. Estrem. In 1897 she graduated from the Lutheran Normal School, Sioux Falls, S. Dak. In 1899 she married the Rev. S. J. N. Ylvisaker, then pastor at Hayfield, Minn. Her last days were spent at the home of her son, the Rev. R. E. Ylvisaker, Clifford, N. Dak. She is survived by two sons, three daughters, 13 grandchildren, and two great-grandchildren.

Gerhard M. Dahl

Gerhard M. Dahl, a prominent business man in New York, a son of the late Dr. T. H. Dahl, president of the Norwegian United Lutheran Church 1902-17, and Mrs. Lena Gjertsen Dahl, the first president of the Women's Missionary Federation, recently died in Brooklyn, N. Y., in his 78th year. From 1924 to 1943 he was chairman of the Brooklyn-Manhattan Transit Corporation. He was born at Port Howard, Wis., June 8, 1876. Trained as a lawyer at the University of Wisconsin, he practiced law for some years, until he in 1912 moved to New York and began a long and illustrious business career, chiefly in the field of public utilities.

ANNOUNCEMENTS

For Sale: White altar with gold trim, artistic reredos 12½ ft. high; pulpit to match altar; also 15 used pews, 11 ft. long. Photo of altar sent on request. Write the Rev. H. Foege, Pocahontas, Iowa.

Seminary student help for summer teaching, preaching, and parish work may be contacted by pastors and parishes by writing Luther Theological Seminary, Como Ave. at Luther Place, St. Paul 8, Minn., att. of Dr. L. N. Field, committee chairman. Approximate needs and set-up should be stated.

Lutheran Welfare Society of North Dakota will hold its annual meeting at Olivet Lutheran Church, Fargo, Feb. 24, beginning at 2:30 p.m. Speaker at 6:30 o'clock dinner meeting will be Dr. Carl F. Reuss, executive secretary, Board for Christian Social Action, American Lutheran Church. Pastors and other members of North Dakota Lutheran churches are voting members and are urged to attend.

For Sale: 28 black choir robes, at $150. Sample sent on request. Write Lakota Lutheran Choir, Lakota, N. Dak.

Wanted: "Lutheran Hymnaries" for a young Home Mission church with growing pains. Any amount in usable condition. Write Zion Lutheran Church, 12th and Black Butte Blvd., Redmond, Oregon.

CHANGES OF ADDRESS FOR PASTORS

E. B. Kluver, Box 361, Patterson, (1-22-54)

Chaplain P. C. Lovseth, Hq. Co. 2 Inf., Reg. Camp Carson, Colo.

Stanley L. Olsen, 1020 W. 28th St., Falls, S. D. (1-25-54)

Chaplain R. S. Jordahl, USNS Marine L MSTS Pier 37, Seattle, Wash.

H. A. Peterson, Hendrum, Minn. (4-1

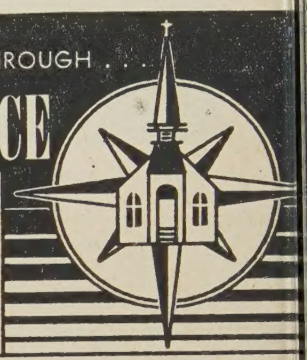
J. B. Rockne, Garvin, Minn. (4-19-54)

Arne O. Aakre, Box 936, Oak Ha Wash. (1-20-54)

Albert Molberg, Lutheran Old Peo Home, Madison, Minn. (5-1-54)

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE



The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

267-acre farm for sale in central Wisconsin. Grade A dairy farm, all good modern buildings. 55 head of cattle, machinery, creek running through farm. School bus service and mail route. 4 miles from town and Lutheran church. Possession spring, 1954. 348-1A

178½-acre farm for sale in central Wisconsin. 73 acres under cult., 105 acres timber and pasture land. No livestock. 12 room house, furnace and bath, elec., phone. Near ELC church. School bus route. Reason for selling —widow with children cannot take care of farm. Small down payment with easy arra ments. 348

Very good stock and grain farm of acres for sale in Grant Co., South Dak About 200 acres of crop land, 140 acres w tight for sheep. Very good buildings. 4-l room house, modern. REA; 1½ miles f school and church. Must sell because ow is crippled and lack of help. 348

For sale—modern 3-bedroom house on acre farm, on main highway, within c muting distance of Minneapolis, Minnes Rolling land. 40 acres under cultivation. B silo, sheds, hen house, and garage. 348

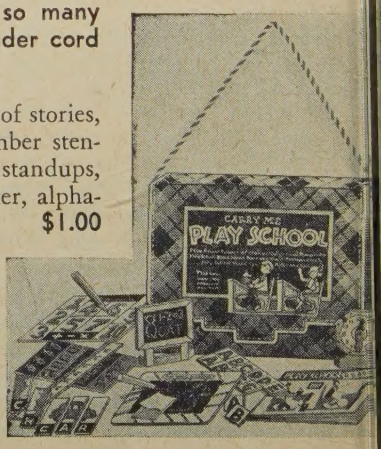
Goodhue Co., Minnesota farm of 210 a

"In-Doors" Fun for Children 3 to 6 . . .

Sturdy cardboard brief cases filled with so many things to do! Comes with a colored shoulder cord so the child may carry his play with him.

"CARRY ME" PLAY SCHOOL—A reader of stories, quizzes and things to do, a blackboard, number stencils, a tell-time clock, match and spell cards, standups, drawing cards. Plus chalk, wiper, pencil, ruler, alphabet cards. **$1.00**

"CARRY ME" BUSY BOX—A picture book to read and color, farm stand-ups, trace and stencil, weave a basket, lace a picture, sew on buttons, make push-pull puppets. Plus buttons, crayons, weaving strips, lace. **$1.00**



Augsburg Publishing House **Minneapolis 15, Min**

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

r sale. Level land, ideal location. Lutheran mmunity. School bus service. Price $22,500. 348-5A

160-acre farm, all tillable, for sale in south- n Minnesota. Large dairy barn. Lutheran mmunity. $23,500 is price. Terms if needed. 348-6A

15-acre poultry farm for sale in Goodhue ., Minnesota. Electricity, fine location. Im- ediate possession. Price $4,700. 348-7A

For sale—choice 260-acre beef ranch. Bor- rs main highway in Clallam Co., Washing- n. All irrigated land, productive alfalfa op. Mild, healthful climate, 3 modern mes, one large cape cod family home. Out ildings, new machinery, over 90 head Here- d cows, plus calves. $400 per acre. Less for h sale. 348-8A

For sale—120-acre highly improved Grade dairy and beef farm in Clallam Co., Wash- gton. Beautiful modern home and out build- gs. Irrigated soil, total price $55,000. Choice ck and equipment available. Exclusive ry and beef farming country. 348-9A

omes

For sale—900 ft. of salt water frontage. gnificent view. 9-acre tract. Selection of nber, water stream, sun exposure. Quality ear-old home. 3 bedrooms on one floor, ne fireplace, view windows. Also guest tage, garage, barn. Water frontage valued $30 per front foot without buildings. rificing all for $27,500. Near Tacoma, ashington. 348-10B

Small house on ½ acre on Tarvia. Ideal for dener or peony grower. Southern Min- ota. April possession. $4500. 348-11B

Beautiful new bungalow, two bedrooms, oil nace, ideal retirement home. Kenyon, Min- ota. Garage attached. $10,000. 348-12B

Two-bedroom modern home. Oil heat, gar- e, ideal for retirement. Immediate posses- n. Strong Lutheran community southern nnesota. Price $4500. 348-13B

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Wanted to buy or rent—bulk oil plant in heran community by experienced operator. uld be willing to work for salary with r sale consideration. 348-20C

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Lutheran man, married, with many years of retail hardware experience wishes a position in a hardware store or as a traveling salesman in South Dakota or Minnesota. Available at once. 348-25E

College student seeking employment during summer months. Interested in farm or construction work. Experienced in farm operations. 348-26E

47 year old man, with good health, desires position on modern farm. Prefers someplace in Wisconsin. Write giving details. 348-27E

Position wanted—Christian man desires opportunity to start farming. Northern Iowa or Minnesota. Experience in farm work; factory work. Age 30, married, three children. Norwegian. 348-28E

HELP WANTED

Christian registered nurse for resident head in home for unwed mothers. Salary, complete maintenance, plus vacation with pay. Possible openings also for cook and practical nurse or these qualifications combined in one person. 348-29F

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